11: Casagrande E,L-5 (1940) 1954
NO6 Comanche NO6
Oklahoma

COMANCHE LINGUISTIC ACCULTURATION: I*

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1. Introduction
2. Comanche history
3. Aspects of Comanche language
3.0. Affinities within Uto-Aztecan
3.1. Consonants
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3.10. Stem classes
3.11. Words
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* This is the first of three journal articles on Comanche Linguistic Acculturation which was prepared as a single long paper. The data on which this paper is based were collected among the Comanche Indians living in or near Indiahoma, Oklahoma, in the summer of 1940 when the writer was one of a field party of graduate students under the direction of George Herzog, then of the Department of Anthropology at Columbia University. A vocabulary of about 3500 words and phrases was collected, primarily by directly eliciting Comanche equivalents for English terms. James Chebahtah, an experienced Comanche-English interpreter, was the chief informant. Additional materials were supplied by Herman Asenap, Robert Coffee, huuwihtikwa?, an old woman who spoke only Comanche, and in varying amounts by several other informants. Tony Martinez, who was also fluent in Spanish, was an especially valuable linguistic informant. The vocabulary was checked by Herzog and myself for the accuracy of both phonetic transcription and meaning. Material gotten from one person was checked with a different informant.

I am indebted, first of all, to the Social Science Research Council of Columbia University whose financial aid made the trip possible; to George Herzog, now Professor of Anthropology at Indiana University, for his continued interest and many good offices; to my colleagues in the field who are in a very real sense my collaborators; to Professors Joseph H. Greenberg, William Duncan Strong, Julian H. Steward, and Alfred L. Kroeber for their guidance and good counsel; to William Smalley who has generously lent both his time and knowledge of the Comanche language; and finally to my Comanche friends and informants.

[p. 140-A]

knowledge instead of having to unravel basic concepts. All this means that the anthropologist can now manage without using the native language if he so wishes. 121

However, something else is happening nowadays, namely that science is advancing its standards of accuracy and penetration. And this must imply a return, sooner or later, to the use of native texts and linguistic techniques. Perhaps it will be another generation or two before the full realization of this need is felt, and by that time many of the languages will be gone beyond recall. Timely, therefore, is such a work as the present collection, recorded by Elliott Canonge from Mrs. Emily Riddles of Walters, Oklahoma. A warning that this type of text collection should be done without delay is born home by the fact that Mrs. Riddles, a very old woman born around 1885, suffered a stroke in 1955, before Canonge had finished his work with her, and she was unable to continue. 126 ● 113

Canonge has worked in the best traditions of Boas' day by recording these texts in the native tongue at the direct dictation of a person wise in the ways of her people, but the tradition itself has developed and advanced. Canonge writes Comanche in a "phonemic" alphabet, both simpler and more accurate than the recordings of the same language made 50 years ago, basing himself on the advances in linguistic science produced in this period. A "phoneme" is a fundamental unit of speech-sound in the phonetic system of a given language; always it includes a play of variations occurring under scientifically definable conditions and within a determinable range. English has such variations, and so does Comanche. The reason that the old records of Comanche look so complicated is that the variations in their language and in English do not jibe; so, in the pre-phonemic days, many imaginary or exaggeratedly interpreted variations were recorded, even though they are hardly significant in the native language, and other phonetic differences, important in Comanche, were overlooked. Canonge's record, based on the the scientific insight derived from the earnest but necessarily stumbling efforts of our predecessors in Amerindian work, gives Comanche in a form that is as simple as it is possible to make it, and which at the same time is fully accurate. The reduction to this scientific shape was not achieved without effort, but required a long and careful study, involving listening hundreds of times to individual words and to pairs of words to determine what differences were automatic and which represented a fundamental contrast in the speech of the natives. 126

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Explanatory Note

126 115 These texts were transcribed over a period of years up to 1955 and the whole corpus happens to have come from one informant, a Comanche, Mrs. Emily Riddles, age 75, of Walters, Oklahoma. Materials were carefully corrected by her. After she suffered a severe stroke, further checking was accomplished through Mr. Joe Harry and Mr. Gilbert Goonwoap of Walters and Lawton respectively.

104 Symbols:

p t k s m n w y h i e a u o are conventional.

ʌ is ɨ, back unrounded vowel.

kw and ts are single phonemes of two segments.

b is β, voiced bilabial fricative.

r is ɾ, alveolar flap.

Long vowels are written as ii ee aa uu oo ɨɨ.

Underlining (_) indicates voiceless (whispered) vowels, e.g. i, e.

Stress (´) is written only when it does not occur on initial syllables.

Glottal (ʔ) is not written when it occurs prevocalic in initial syllables.

[p.xiv is blank]

16: Smalley L-5 (1949) 1965 NO6 Comanche NO6
Oklahoma

PHONEMIC RHYTHM IN COMANCHE

WILLIAM A. SMALLEY
UNIVERSITY OF OKLAHOMA[1]

0. Introduction
1. Rhythm
2. Lexically placed stress
3. Interpretation of vowel length
4. Conditioning of intonation
5. Gradient differences

0. At least two points of theoretic interest are revealed by an analysis of Comanche prosodic features.[2] The first of these is that there are rhythm patterns which are arbitrary and contrastive, and which to a degree at least carry emotional affect. They may also possibly be associated somewhat with grammatical sentence types.

The second point of interest is that Comanche shows no structured system indicating affective situations by contrastive intonational pitch contours such as occur in English and many other languages. Affective situations are indicated to a small degree by

[1] The research for and preparation of this paper was accomplished while the author was a guest instructor in linguistics at the Summer Institute of Linguistics at the University of Oklahoma in 1949. Credit is due to the Institute and to The Christian and Missionary Alliance for making this project possible. Data were collected on a tape recorder, with Mrs. Emily Riddles, of Walters, Oklahoma, as the main informant. Materials were checked, and conversation recorded with the help of several other informants. Special thanks are due to Kenneth L. Pike for suggestions and criticisms, and to Elliott Canonge for checking some of the analysis of intonation presented here. Parts of this paper were presented with recorded examples at the summer meeting of the Linguistic Society of America at Ann Arbor, Michigan, in July, 1949.

[2] Prosodic features are here defined as quantitatively significant phenomena. In Comanche these include phonemic stress, rhythm, and length, and non-phonemic pitch. This definition follows Kenneth L. Pike on 'suprasegmental phonemes' in Phonemics: A Technique for Reducing Languages to Writing, Ann Arbor, 1947, p. 63a.

18: Jackson A-4,5 (1969) 1972 N06 Comanche N06
Oklahoma

THE SITE

172 The Jared Site (34CM221) is located in the
131 bottom of a deep ravine about one-half mile west-northwest of the summit of Medicine Bluff Number Four at 98° 25' 31" west and 34° 41'
172 18" north (Fig. 1). The ravine is a branch of a small unnamed intermittent stream that empties into Medicine Creek. Erosion has cut through clay soils into fine conglomerate bedrock, leaving many boulders and gravel in the bed and sides of the ravine. The area is a highly dissected upland now covered with oaks, cacti, and short grasses.

The grave was located in the bed of the ravine against the south bank in a triangular area framed by three large boulders. The body was covered with large flat stones, probably gathered from the immediate area. When we first saw the burial, soil that had long ago slumped from the bank was covering most of the stones. Immediately above the skeleton and among the stones was soil
[114] that had been deposited by the stream. Erosion had recently exposed a portion of the skull, leading to its discovery by an alert zoology student, Jon Nickles.

126 Before excavating, we set up a mapping
172 station and two datum points in an east-west line on the south bank. All finds were triangulated from these points. We then exposed and mapped the stones covering the grave (Fig. 2). The stones were removed, and the area was troweled and brushed. Everything was left *in situ* until the entire site was open to view (Fig. 3).

172 With the possible exception of the removal of large stones, there had been no preparation of the grave site. A black rubber-coated cloth, probably part of a poncho or light tarpaulin, had been spread out and the body laid upon it with the right side down, head to the west, facing south. The hands had been placed in front of the

[p. 316-B]

21: Burnet T-5 (1818-1819) 195 NO6 Comanche NO6
Texas

a thorough education and then obtained for him a job as a clerk in a New York counting house when he was seventeen. When the firm failed shortly afterwards, David G. Burnet joined the South American revolutionist, Miranda, who was recruiting at the time in New York. While on his way to Venezuela in 1806, he was commissioned first lieutenant in the Miranda forces.[2]

When the Miranda forces met defeat on the Venezuela coast, Burnet returned to New York but in 1808 went again to Venezuela upon receiving news that the revolution had broken out anew. Miranda, however, assured him that the movement was premature and persuaded him to return to the United States.

In 1813 Burnet moved from New York to Cincinnati, where he studied and practiced law until 1817 before going, on account of his health, to the warmer climate of Natchitoches, Louisiana, to enter a mercantile business engaged in trade with the Indians. Here fate a second time intervened to veto a business career for which he had neither interest nor tact anyway. He was seriously threatened with "pulmonary consumption" in the fall of 1817 and, acting upon the advice of his physician, went west into the open country in the region of the headwaters of the Colorado River where, he reported, "During the years 1818-19 I spent a considerable time with, or in the vicinity of the Comanches of Texas."[3] For more than a year he lived as the Indians did, eating only buffalo and other wild meats, sleeping in the open, and roaming the prairies. He reached west Texas so weak that it was difficult for him to mount his horse unaided; he succeeded in regaining his health beyond his utmost expectations.

While at Nacogdoches in the summer of 1818, Burnet began writing his account of the Indians of Texas for Colonel Jamison. Apparently he had not anticipated this request

2. A. M. Hobby, "Life of David G. Burnet," in Texas Almanac (Galveston), 1873, p. 169.
3. David G. Burnet, August 20, 1847, in Henry R. Schoolcraft (ed.), Information Respecting the History, Conditions, and Prospects of the Indian Tribes of the United States (Philadelphia, 1851), I, p. 229; Texas Almanac, 1857, pp. 132-8.

21: Burnet T-5 (1818-1819) 1954 NO6 Comanche NO6
Texas

and made his observations without notes, for in 1847 he wrote that "Want of an adequate interpreter would alone have precluded me from acquiring minute statistical and other information necessary to that end, had my mind been specially directed to such an object."[4]

Having succeeded in recovering his health, Burnet proceeded to Cincinnati, where he resumed the study and practice of law. It was while he was thus engaged that the *Literary Gazette* published his observations upon the Indians of Texas. Although it is true that the account fails to give a complete picture of Comanche life, it is one of the best of the time and as such should be preserved for posterity. It is also true that in Henry Schoolcraft's *Information Respecting the History, Conditions, and Prospects of the Indian Tribes of the United States* Burnet himself recorded his observations in an article entitled "The Comanches and Other Tribes of Texas and the Policy to be Pursued Respecting Them." But Burnet wrote this article in 1847, he apologized, "in the absence of all memoranda, [and] I must draw from a recollection of near thirty years." Within that thirty-year interval a great deal more transpired in the life of David G. Burnet than normally happens in the entire life span of most men, but that is material worthy of a good biography.

The fact that files of *The Cincinnati Literary Gazette* are quite rare is additional reason for reprinting the Burnet letters. The letters reproduced here are from the file in the Gray Herbarium of Harvard University, Cambridge, Massachusetts. A similar file is in the Library of Congress.

[*The Cincinnati Literary Gazette*, May 8, 1824]

INDIANS OF TEXAS

Nacogdoches, Pro. Texas, August 1818.

Dear Sir:

Yours of—ultimo, acknowledging my Indian schedule, is duly received. You enjoin me to furnish you with a more

4. Burnet, August 28, 1847, in Schoolcraft, *op. cit.*, I, p. 229.

31: Jones E-5 (1967-1970) 1972 NO6 Comanche NO6
Oklahoma

Foreword

About the Series

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These case studies in cultural anthropology are designed to bring to students in the social sciences insights into the richness and complexity of human life as it is lived in different ways and in different places. They are written by men and women who have lived in the societies they write about, and who are professionally trained as observers and interpreters of human behavior. The authors are also teachers, and in writing their books they have kept the students who will read them foremost in their minds. It is our belief that when an understanding of a way of life very different from one's own is gained, abstractions and generalizations about social structure, cultural values, subsistence techniques, and other universal categories of human social behavior become meaningful.

About the Author

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David E. Jones received his B.A. in anthropology from the University of North Carolina in 1966, and his M.A. from the University of Oklahoma in 1968. At present he is completing his doctoral dissertation for the University of Oklahoma under a Woodrow Wilson Dissertation Fellowship.

The field research upon which this book is based was accomplished over [101] a three-year period beginning in 1967. During the first year of fieldwork, the author was employed by the Doris Duke Indian Oral History Project, American Indian Institute, University of Oklahoma. Much of the taped and transcribed [126] interview material utilized in the compilation of this book is at present in the files of the Oral History Project at the University of Oklahoma.

Mr. Jones has published several articles on the ethnopharmacopeia of the Comanche Indians.

About the Book

As the author writes, this case study is an ethnographic portrait of Sanapia, 121 Comanche medicine woman. With an abundance of firsthand accounts and on the scene observations, the author assists the reader in understanding the complex role of a Comanche Eagle doctor. Jones attempts to describe every aspect of Sanapia's role, including detailed accounts of her ritual behavior, her attitude toward her profession, the paraphernalia she employs, and her function in Comanche society.

The study is special in that Sanapia is the last surviving Comanche Eagle

31: Jones E-5 (1967-1970) 1972 NO6 Comanche NO6
Oklahoma

Acknowledgments and Comments

Transcriptions of tape-recorded interviews in English enabled me to present extensive verbatim material from Sanapia and my other informants. In order to sustain the tone and manner of the original response, I attempted no editing of these passages. All quoted material, unless otherwise designated, is after Sanapia (pseudonym). Also, no attempt has been made to touch up the old photographs of Sanapia and her family.

I would like to express my appreciation to Dr. William E. Bittle, of the Department of Anthropology of the University of Oklahoma for his valuable advice, criticism, and support during the development of this study; to Dr. Morris E. Opler of the Department of Anthropology of the University of Oklahoma for his encouragement and aid toward the publication of this book; and to Dr. George J. Goodman of the Department of Botany of the University of Oklahoma for his enthusiastic assistance in the identification of the medicinal plants discussed in Chapter 3. My most profound respect and appreciation must go to Sanapia, who gave me her trust and active intelligent assistance throughout the period of my fieldwork among the Comanche people of southwestern Oklahoma. It is her wish that this be the book of her "medicine way," and I hope that I have succeeded.

Norman, Oklahoma

DAVID E. JONES

[p. xii is blank]

167: Peters T-5 (1843) 1877 NT13 Navaho NT13
Comanche NO6

stantly on the alert for evil, and yet, possessing great skill in the more peaceful and benevolent habits of the herdsman and shepherd.

The depredations of the immense number of sheep, almost daily chronicled in our gazettes, are not made to appease hunger only; but to add to the already immense flocks that overspread, as I have been told by them, the region of country lying west of the Sierra Madre, and east of California.

In the spring and summer of 1843, in company with an old friend — one of the Creeks who had emigrated west of the Mississippi, soon after the treaty with them in 1832 — I traveled westward. My guide and companion had acquired a good knowledge of the language and habits of the Camanches, Navajoes and Apaches, and had probably not altogether abstained from joining them occasionally in their irruptions upon the settlements of their timid neighbors of Chihuahua and Sonoro. I found him "as one having authority," and of course, very useful, both in the protection he afforded me, and the information he enabled me to acquire.

Among the first objects of interest to me, next to the matchless feats of horsemanship they perform, and which have so often been written of — was the number and variety of articles wrought by them, both useful and ornamental, and which might well vie with the skill of more civilized artizans. Among these were the beautiful fabrics composed of wool, and a kind of grass cloth, and some few of cotton. The object, however, of greatest interest to me, was the art of imparting to wool, etc., the beautiful colors I had often before admired, and to this I gave most attention. Like other Indians, I found them unwilling to impart knowledge voluntarily, and I had in my previous and long intercourse with the western tribes, early learned not to make inquiries that might excite their special attention to my designs. Our Indians are not disposed to impart to their white brethren, unless their citizens, any thing that might be useful out of their own country, in which particular, they are not unlike the Chinese, so that with the exceptions of their modes of dyeing and spinning, I will not now attempt to give you any certain account. The information

167: Peters T-5 (1843) 1877 NT13 Navaho NT13
Comanche NO6 ●

N C 126 386

I derived, and minutes made at the time, will now only enable me to give you the modus operandi of extracting their dyes, without being able to give you the names of the ingredients. The specimens I had been enabled to collect have become dried up, and many have been lost by crumbling, and I was not enabled to procure seeds or other means of reproducing the plant, and am not sufficiently a botanist to give you a technical description of them. I can give you the facts only, but these are of sufficient importance to awaken curiosity, and lead to the investigations of secrets by those more intimately connected with the subject treated of, and I think of sufficient importance to have that enquiry efficiently made under governmental auspices.

N C 517 822

The colors most admired by the Camanches and Navajoes are crimson, blue, purple and green; consequently these colors are the most common among them in all their shades; and though in their weavings they blend these with brown, yellow and other colors, with singular judgment and taste, yet it is the brilliancy of those that you most admire.

N C 386 824

All their primitive colors are the products of the prairie and mountain flowers, and their semi-colors are composed of these and the inner bark and roots of but few other plants combined in such proportions as the hue intended to be produced. They have no mineral dyes that I am aware of. Many of these flowers are small, indeed most of them; and the plants of low size, and begin to bloom in February, March and April, and continue till summer. During the blooming, the flowers are gathered early in the morning, with the dew upon them, and dried of the dew under a shade. The leaves are carefully picked off, the stems and such as have their petals covered with pollen of another color —*e. g.*— such as are purple or scarlet with petals of yellow or white pollen, are carefully separated from it. Particular flowers only are selected: all flowers of purple color are not used to dye purple, and so of every other color, but such only as are known to make an indelible dye.

N C 386 281 415

When the desired quantity of leaves are collected they are carefully and cleanly bruised and into them a small quantity of ley (I shall hereafter describe it) is put, but only enough to make